



# EPISCOPAL NEWS SERVICE

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James Solheim, News Director

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# *news digest*

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95001D

## **Ellen Cooke resigns as treasurer of national church**

(ENS) Ellen F. Cooke, who was recently reelected to her position as the national church's top financial officer, surprised much of the church when she abruptly resigned last month.

Cooke had served since 1986 in the dual positions of treasurer of the General Convention and senior executive for administration and finance of the Domestic and Foreign Missionary Society, the national church's corporate name.

Even her closest colleagues were caught by surprise when Presiding Bishop Edmond L. Browning issued a statement to Episcopal Church Center staff January 6, which said she was resigning effective January 31. Her husband, the Rev. Nicholas T. Cooke III, rector of St. Luke's Episcopal Church in Montclair, New Jersey, had accepted a call to the Diocese of Virginia.

The Cookes, former residents of Virginia, will live in McLean, Virginia, where Nicholas Cooke is rector of St. John's Episcopal Church. Ellen Cooke was Virginia's diocesan treasurer before joining the national staff, and Nicholas Cooke served a parish there.

In a statement, Browning said, "This church has been very well served by Mrs. Cooke's professional gifts and her commitment to faithfully carrying out the responsibilities with which she has been entrusted. . . . The negative economic conditions, and the subsequent downsizings we have experienced, have been much less severe than they might have been--and indeed *have* been for other mainline denominations. This is a tribute to Ellen's prudent and wise fiscal management."

Browning named assistant treasurer Donald Burchell as interim treasurer and said he would bring a nominee for senior executive to Executive Council when it meets in Providence, Rhode Island, February 15-17. He and

Pamela Chinnis, president of the House of Deputies, also will appoint a replacement for treasurer of General Convention.

95002D

## **In midst of transition, Diocese of Massachusetts struggles with bishop's suicide**

(ENS) In the midst of a period of transition and a complete reorganization of its staff, the Diocese of Massachusetts has been deeply shaken by the apparent suicide of Bishop David E. Johnson. Bishop Coadjutor M. Thomas Shaw broke the news that Johnson "died by his own hand on Saturday, January 14." When he failed to keep several appointments over the weekend, police and maintenance workers entered the apartment in suburban Boston where Johnson was staying temporarily before moving to a home he and his wife recently bought near their children in Kansas.

Johnson, who had served as bishop of the church's largest diocese since 1986, had planned to begin a sabbatical at the end of January leading to his official retirement in June.

"This devastating time is filled with pain, anger and questioning for all of us who knew, worked with, loved and were loved by Bishop Johnson," Shaw said in his statement. In pausing to mourn what Presiding Bishop Edmond L. Browning called "a terrible death and a tragic waste," Shaw called meetings of the diocesan clergy to deal with the pain. "Through our support and concern for one another, may we come to celebrate the many gifts of selflessness, compassion and Gospel joy that David brought to our church and our hearts," he said in his statement.

While struggling to process its grief, the diocese was also adjusting to an extensive reorganization and redirection. After his consecration in September, Shaw said that he was thinking "about the changes we need to make our ministries stronger and more effective. From the discussions with clergy and laity all over the diocese, I believe we need to take a more pastoral and less programmatic approach to diocesan ministry." In announcing the elimination of 16 of the approximately 50 positions on the staff, Shaw said that he "would like the diocese to try a new model with a smaller staff, organized so as to provide pastoral support to clergy and congregations."



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## **Scottish Episcopal Church ordains women as priests**

(ENS) With the ordination of 42 women as priests in a single day, the Scottish Episcopal Church stepped beyond years of struggle to join the majority of Anglican provinces that now ordain women.

In his sermon at St. Mary's Cathedral in Edinburgh, where 15 women were ordained December 17, Primus Richard Holloway noted the deep wounds women have suffered as the Scottish church wrestled with the issue.

"The debate about the ordination of women in our church has been a strange affair," he said. "On the one hand it has been a debate about theology, about the nature of authority, about women in the abstract. But there are *no* women in the abstract. There is only Elizabeth, and Jane, and Rosemary, and Alison and Pamela--actual women with feelings and needs, longings and hopes."

For the women awaiting ordination, Holloway said that "it has been . . . not an interesting theological debate, not an exercise in church reformation, but a felt injustice, a quite personal pain, an institutionalized rejection, an actual oppression. That is why many good women have lost patience and left us."

On the same day as the Edinburgh ordinations, another 27 women were ordained in five other Scottish cathedrals. Four more were scheduled to be ordained in January, which will mean that one in seven Scottish clergy will be a woman.

The Scottish Episcopal Church voted in principle to ordain women before the Church of England did, but agreed to delay the final legislation until after the English church acted.

95004D

## **New secretary general for Anglican Communion welcomed**

(ENS) Archbishop of Canterbury George Carey welcomed the new secretary general of the Anglican Communion with sobering words.

"The Communion you are going to serve is a suffering Communion," Carey told the Rev. Canon John L. Peterson at a welcoming celebration at Lambeth Palace January 4. Peterson, the former dean of St. George's Cathedral in Jerusalem, succeeds the Rev. Canon Samuel Van Culin who served as secretary general for the past 12 years.

"In a way it is curiously similar to the diocese you have been part of for a number of years, for the Diocese of Jerusalem has had more than its share of suffering," Carey continued. "Our Communion includes the suffering Province of the Sudan, the tortured Province of Rwanda and many other poor, broken and even persecuted places."

Still, Carey added, "God has his way of surprising us--because these very places of torment and agony are the very places where exciting growth is taking place and where God is at work."

A large congregation with representatives from the provinces of the United States, England, Scotland and Ireland attended the welcoming Evensong in Lambeth Palace Chapel and the following reception.

95005D

## **Church leaders participate in World AIDS Day ceremonies at UN**

(ENS) Gathering for the seventh observance of World AIDS Day at the United Nations headquarters in New York, dozens of religious leaders joined in calling for tolerance, compassion and justice for persons living with AIDS, as well as for comprehensive efforts to prevent AIDS.

The leaders from across the nation put their names to a new declaration on AIDS, the "Commitment on HIV/AIDS by People of Faith . . . The Council Call," as part of ceremonies at the UN Dec. 1, 1994. The document was drafted by the Council of National Religious AIDS Networks (CNAN), which is composed of leaders of AIDS networks and ministries associated with national religious bodies.

Diane Porter, representing the presiding bishop, said that the Episcopal Church's participation in the event underscored "our continuing commitment to AIDS ministry at the highest level." It was also meant to "reassure those who expressed concern that our commitment was diminished when we phased out the staff position in AIDS ministry during the last restructure." On the contrary, she contended, "our commitment is stronger than ever."

95006D

## **Committee to nominate presiding bishop begins its work**

(ENS) The Joint Nominating Committee charged with choosing candidates for the 1997 election of the next presiding bishop of the Episcopal



Church held its organizational meeting January 8-10 in Delray Beach, Florida.

"We had a good meeting. We have an excellent committee. We had 100 percent attendance at our first meeting," said Bishop Calvin O. Schofield, Jr., of the Diocese of Southeast Florida, co-chair of the committee. The other chair is Katherine Tyler Scott of the Diocese of Indianapolis, executive director of Trustee Leadership Development, a national leadership education program working with not-for-profit organizations. The committee elected as secretary Russell Palmore, Jr., an attorney and chancellor of the Diocese of Virginia.

"The work of this committee is of tremendous importance. Its considerations will play a large part in setting the tone for the next few years of the church," Schofield said.

Presiding Bishop Edmond L. Browning, who finishes his 12-year term at the end of 1997, spent an afternoon with the committee, sharing his perspectives on the role of the leader of the Episcopal Church and his experiences over the past nine years. His successor will be elected at the 1997 General Convention in Philadelphia. The 29-member committee plans to next meet in the spring of this year.

95007D

## **Russian Orthodox Church seeks help from Episcopalians in developing social services**

(ENS) As Russian society continues its painful political and economic transition, the country's overwhelming social needs are compelling the Russian Orthodox Church to relearn a long-lost skill: social ministry.

Archbishop Sergei of Solnechnogorsk, chairman of the church's newly created department of church charity and social service, recently spent 10 days in the Dioceses of New York and Washington (DC) interviewing Episcopalians who run shelters, hospitals, and educational and job training programs.

The Russian church has emerged from 70 years of persecution to a position as one of the country's key institutions—and is confronting challenges it has not faced for generations, the archbishop said. Under communism, all acts of charity by the church were forbidden and punishable by law, he added. The state alone was allowed to address the needs of society, leaving the church tightly restricted to liturgical activities.

Today the government is finding it difficult to provide for even the most basic needs of its people, thrusting the church into the role of a completely new social ministry, the archbishop said.

95008D

## **Diocese of Fond du Lac returns land to Indians**

(ENS) Just before Christmas, an ancient gift was returned.

It was a gift first given more than 150 years ago when the Oneida Indian Nation, newly removed to the dense forests of Wisconsin from its ancestral homeland in Central New York, gave the young Protestant Episcopal Church land on which to build a mission.

The mission, the American church's first ministry among native peoples, survived and prospered. Known today as Church of the Holy Apostles in the Diocese of Fond du Lac, the church that grew out of that mission lists the names of 2,000 baptized Oneidas on its roster, making it not only the oldest, but also the largest Indian congregation in the Episcopal Church.

On December 19, 1994, the church returned to the Oneida Nation two acres of land and a building called the Parish House located across a road from its main building.

In the historic agreement, the Oneida tribe agreed to underwrite extensive renovation of the Parish House and make it available for use by the wider community.

95009D

## **Russian cathedral project pushes ahead despite detractors**

(ENS) A recent procession and foundation ceremony led by Russian Orthodox Patriarch Alexy II signified the church's decision to push ahead with its \$150 million plan to rebuild Moscow's Church of Christ the Savior despite controversy concerning the financial and architectural practicality of the venture.

"Specialists in Russian architecture and culture, whether religious believers or not, have testified that the original church was poorly designed, and that we simply lack the expertise to rebuild such a monument," said Yuri Tabak, a church historian and member of Russia's Ecumenical Bible Society. "Others have argued that the Russian government is backing the church for political reasons, to gain support from nationalist circles, and that it is offensive to spend money on such a project at a time when so many citizens are still living in unlit, unheated homes," he said.

At a meeting at the Danilov Monastery last month, the Russian Orthodox Bishops' Council defended the cathedral project, and urged "everyone who cares about the revival of the Christ's faith, and about Russia's



culture and heritage," to support the reconstruction. The original cathedral, with room for a congregation of 10,000 people, was the world's largest Orthodox place of worship until it was destroyed on Stalin's orders in 1931.

95001

## **Ellen Cooke resigns as treasurer of national church**

**by Ed Stannard**

(ENS) Ellen F. Cooke, who was recently reelected to her position as the national church's top financial officer, surprised much of the church when she abruptly resigned last month.

Cooke had served since 1986 in the dual positions of treasurer of the General Convention and senior executive for administration and finance of the Domestic and Foreign Missionary Society, the national church's corporate name.

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The Cookes, former residents of Virginia, will live in McLean, Virginia, where Nicholas Cooke is rector of St. John's Episcopal Church. Before joining the national staff, Ellen Cooke was Virginia's diocesan treasurer, and Nicholas Cooke served a parish there.

Browning named assistant treasurer Donald Burchell as interim treasurer and said he would bring a nominee for senior executive to Executive Council when it meets in Providence, Rhode Island, February 15-17. He and Pamela Chinnis, president of the House of Deputies, also will appoint a replacement for treasurer of General Convention.

### **Browning praises treasurer's work**

In a statement, Browning said, "This church has been very well served by Mrs. Cooke's professional gifts and her commitment to faithfully carrying out the responsibilities with which she has been entrusted. . . . The negative economic conditions, and the subsequent downsizings we have experienced, have been much less severe than they might have been--and indeed *have* been for other mainline denominations. This is a tribute to Ellen's prudent and wise fiscal management."

Cooke could not be reached for comment.

Since 1991, the Episcopal Church Center has undergone two waves of layoffs and a shrinking budget, as a result of lower contributions from



dioceses. Last summer, General Convention approved a \$42.6 million budget, about \$4.5 million lower than 1994, which cut or consolidated many national programs. The way the budget is financed also was significantly changed for the first time in decades, giving dioceses a choice in their asking between a portion of net parish income or a graduated percentage of diocesan income.

"When you think of the kinds of things she had to preside over, what she had to stay on top of, it's just enormous," said Bishop Donald Wimberly of Lexington, Kentucky, a member of Executive Council's administration and finance committee and a longtime member of the Joint Standing Committee on Program, Budget and Finance (PB&F), which proposed the budget to convention. "I think she did it magnificently."

Bishop Cabell Tennis of Delaware, another member of PB&F, also praised Cooke's abilities, calling the new budget "for the most part, her work."

### **Dealing with complexity**

"I can also tell you that . . . her ability to deal with vast amounts of complexity and to crunch numbers until the job is done made the work of PB&F less of a hell than it would have been last time. I will miss her in that particular hellish venue."

Vincent Currie of the Central Gulf Coast, chair of PB&F during 1991-94, said Cooke was a "tireless, extremely competent person" who made volunteers, such as himself, look good. "She did an extraordinary job of managing at a time when things were not as good as they had been, or as good as we hope they will be. . . . She had a keen introspection in managing money."

Diane Porter, senior executive for program, is the third member of the church center's top-level management, along with Browning and Cooke. She cited the "intellectual stimulation and the intellectual challenge" Cooke brought to her job.

"Personally, I have enjoyed working with Ellen because she . . . has more energy than any three people I know and she kept my energy level high," Porter said.

### **Position brings criticism**

But Cooke also had her critics. As one of the most powerful people in the church--her \$125,000 salary was second only to the presiding bishop's--she was often the focus of those who found the church center inefficient or less than forthcoming in providing information.

Timothy Wittlinger, an Executive Council member from Michigan,

while praising Cooke's overall performance as "a superb job," also has been a frequent critic of the reporting by the finance department in the past three years. Council often received information--from the investment committee on trust funds and the auditor's report, for example--that was both inadequate and received too late for proper review, Wittlinger charged.

"Over the last three years, I don't believe members of Executive Council got adequate information as to a lot of financial aspects of the work of the church and the Domestic and Foreign Missionary Society. But we were at the point of trying to resolve the issues and had reached some agreement on how to work toward them," he said.

Bishop Charles "Ci" Jones of Montana, another PB&F member, said, "I am sad Ellen has resigned. She has done an excellent job during some very difficult times. Our church, as well as others, has faced major financial hurdles during her tenure. She has met these challenges in competent and caring ways. Her style has been somewhat defensive at times, but she has also been subjected to some pretty severe criticism."

He observed that "our financial problems in the future will require innovative and creative approaches if we are to continue to be effective in doing Christ's ministry."

"There's a lot of power when you're dealing with money," observed the Rev. Ann Coburn of the Diocese of Connecticut, who served as vice chair of PB&F for eight years. "I do think it tends to polarize people and make things political. I think Ellen was able to handle that, and handle it with grace."

Browning said Cooke will continue as a consultant for a limited time "to wind up the financial affairs of the last triennium."

A 1969 economics graduate from Georgetown University, Cooke served two years as business manager of the National Cathedral School in Washington D.C., and was assistant treasurer of the Diocese of Massachusetts as well as Virginia before her appointment to the national church position in September 1986.

**--Jerry Hames and Nan Cobbey of Episcopal Life, and James Thrall and James Solheim of Episcopal News Service, contributed to this story.**



95002

## **In midst of transition, Diocese of Massachusetts struggles with bishop's suicide**

**by James Solheim**

(ENS) In the midst of a period of transition and a complete reorganization of its staff, the Diocese of Massachusetts has been deeply shaken by the apparent suicide of Bishop David E. Johnson.

Bishop Coadjutor M. Thomas Shaw said in a statement that Johnson "died by his own hand on Saturday, January 14." When he failed to keep several appointments over the weekend, police and maintenance workers entered the apartment in suburban Boston where Johnson was staying temporarily before moving to a home he and his wife recently bought near his children in Kansas.

Johnson, who had served as bishop of the church's largest diocese since 1986, had planned to begin a sabbatical at the end of January leading to his official retirement in June.

"This devastating time is filled with pain, anger and questioning for all of us who knew, worked with, loved and were loved by Bishop Johnson," Shaw said in his statement.

### **A very caring man**

While colleagues struggled to find reasons for the suicide, some observed that Johnson had been battling depression in recent years. "He had a tremendous sense of aloneness and desperation and frustration," longtime friend Allan Schulte told the *Boston Globe*. "Although he was known as a man who could be very strong, he was a lamb under the surface. It was hard for him to be tough enough over the long haul."

"He was a very caring man--and you pay a price for being that kind of person," said the Rev. Ed Rodman, canon missionary for the diocese. "He held a lot of that inside. Who is to know which one of those weights really got through."

Diocesan director of communications Jay Cormier asked the questions that seemed to be on the minds of everyone: "Were there signals we should have seen? Was there something we could have done? None of us knows. That's one of the reasons this has been so troubling for the diocese," he said.

Rodman suggested that periods of transition were emotionally taxing. "It's a vulnerable time for people. Anyone leaving a job has regrets. Nobody's happy when you're leaving unfinished work, but he seemed excited about

moving on."

### **Shaw reshaping diocesan staff**

While struggling to process its grief, the diocese was also adjusting to an extensive reorganization and redirection. After his consecration in September, Shaw said that he was thinking "about the changes we need to make our ministries stronger and more effective. From the discussions with clergy and laity all over the diocese, I believe we need to take a more pastoral and less programmatic approach to diocesan ministry."

In announcing the elimination of 16 of the approximately 50 positions on the staff, Shaw said that he "would like the diocese to try a new model with a smaller staff, organized so as to provide pastoral support to clergy and congregations." New staff positions would combine skills in a "number of different areas so as to be able to respond to changing needs and opportunities in congregations." As part of the new design, Shaw said that a new senior staff of seven would report directly to him. He added that "severe budget constraints" contributed to his decision.

While there was some speculation that the changes might have been perceived by Johnson as a repudiation of his own administration, most of those who worked closely with him dismissed any connection. He and other church leaders were planning a national campaign to address the needs of children. "I can only assume that this was very personal," Rep. Byron Rushing said in interviews with the local press.

In pausing to mourn what Presiding Bishop Edmond L. Browning called "a terrible death and a tragic waste," Shaw called meetings of the diocesan clergy to deal with the pain. "Through our support and concern for one another, may we come to celebrate the many gifts of selflessness, compassion and Gospel joy that David brought to our church and our hearts," he said in his statement.

### **Former Air Force pilot**

Johnson was born in Newark, New Jersey, in 1933. He graduated from Trinity College in Hartford, Connecticut, in 1955. After college he served as a United States Air Force pilot for three years before enrolling at Virginia Theological Seminary. He was ordained to the priesthood in 1962.

Johnson served parishes in Arkansas, Missouri and Florida. He was elected bishop coadjutor of the Diocese of Massachusetts and consecrated October 5, 1985. He became an international figure when the Rev. Barbara Harris was elected suffragan bishop for the diocese in 1988, the first woman bishop in the Anglican Communion. Many observers credited Johnson with



calm but firm leadership in dealing with the controversies that shook the church following the election and through the consent process.

In honor of his passionate commitment to children at risk in our society, contributions in Johnson's honor can be made to the Bishop David E. Johnson Fund for Children and Families, in care of the diocese.

**--James Solheim is director of the News and Information office of the Episcopal Church.**

95003

## **Scottish Episcopal Church ordains women as priests**

**by James H. Thrall**

(ENS) With the ordination of 42 women as priests in a single day, the Scottish Episcopal Church stepped beyond years of struggle to join the majority of Anglican provinces that now ordain women.

In his sermon at St. Mary's Cathedral in Edinburgh, where 15 women were ordained December 17, Primus Richard Holloway noted the deep wounds women have suffered as the Scottish church wrestled with the issue.

"The debate about the ordination of women in our church has been a strange affair," he said. "On the one hand it has been a debate about theology, about the nature of authority, about women in the abstract. But there are *no* women in the abstract. There is only Elizabeth, and Jane, and Rosemary, and Alison and Pamela--actual women with feelings and needs, longings and hopes."

For the women awaiting ordination, Holloway said that "it has been . . . not an interesting theological debate, not an exercise in church reformation, but a felt injustice, a quite personal pain, an institutionalized rejection, an actual oppression. That is why many good women have lost patience and left us."

**Waiting for the English to act**

The Scottish Episcopal Church voted in principle to ordain women before the Church of England did, but agreed to delay the final legislation until after the English church acted. The Scots took that final step June 16, 1994, in a vote that Holloway called "historic" but "late in the day, as far as the Anglican Communion is concerned."

At the same time, he said at the cathedral ordinations, "there are those for whom our work today will bring pain. It is a pain I cannot understand, but it is a pain I must acknowledge and find, if possible, ways to assuage."

On the same day as the Edinburgh ordinations, another 27 women were ordained in five other Scottish cathedrals. Four more were scheduled to be ordained in January, which will mean that one in seven Scottish clergy will be a woman.

In comments printed by the Glasgow *Herald* newspaper, Sheila Cox, 53, a mother of four, called the Edinburgh service "something precious."

She served as a deacon for six years before coming finally to her ordination as priest. "The interdenominational support--both Protestant and Catholic--was wonderful," she said.

During the service, members of the Roman Catholic group, Catholic Women's Ordination, demonstrated outside the cathedral to support those being ordained and to call on their own church to accept women priests.

### **A quiet pain**

On the day after the ordinations, Cox celebrated the Eucharist for the first time for the Sunday service at St. Mark's Scottish Episcopal Church, Portobello, a congregation that once opposed the ordination of women. While a minority within the Scottish church has strongly opposed the ordination of women, the debate has not been marked by the "nastiness and viciousness" seen in the Church of England, she said.

"There has been a lot of pain, but, on the whole, quiet pain," she said. "I think the Church has been very sensitive to those who couldn't accept us as well as being supportive to those of us waiting."

Jane Freebairn-Smith, one of the women ordained at the cathedral, served as a lay worker with the Church of England before coming to Glasgow in 1972. She was made a deacon in 1988 and now works as a member of the cathedral staff. She told *The Herald* she did not think her ordination as a priest would make a difference to her work "except to give a new kind of authority. Previously we felt pain rather than frustration, especially when we were asked to do work for the church but were denied the authority within it."

With December's ordinations, six of Scotland's seven dioceses are served by women clergy. In the Diocese of Moray, where the previous bishop



was an implacable opponent of women's ordination, two women deacons will soon be eligible to be ordained as priests.

--based on press reports by Raymond Duncan and Stewart Lamont of *The Herald* (Glasgow), and by James Rosenthal of the Anglican Communion News Service. James H. Thrall is deputy director of the Episcopal News Service.

95004

## **New secretary general for Anglican Communion welcomed**

**by James Rosenthal**

(ENS) Archbishop of Canterbury George Carey welcomed the new secretary general of the Anglican Communion with sobering words.

"The Communion you are going to serve is a suffering Communion," Carey told the Rev. Canon John L. Peterson at a welcoming celebration at Lambeth Palace January 4. Peterson, the former dean of St. George's Cathedral in Jerusalem, succeeds the Rev. Canon Samuel Van Culin who served as secretary general for the past 12 years.

"In a way it is curiously similar to the diocese you have been part of for a number of years, for the Diocese of Jerusalem has had more than its share of suffering," Carey continued. "Our Communion includes the suffering Province of the Sudan, the tortured Province of Rwanda and many other poor, broken and even persecuted places."

Still, Carey added, "God has his way of surprising us--because these very places of torment and agony are the very places where exciting growth is taking place and where God is at work."

A large congregation with representatives from the provinces of the United States, England, Scotland and Ireland attended the welcoming Evensong in Lambeth Palace Chapel and the following reception. The historic chapel is a focal point in the Anglican Communion because many of the early bishops from other provinces were consecrated there.

The secretary general is responsible for the meetings of the Anglican Consultative Council, the Primates of the Communion and the Lambeth

Conference. He also heads the Communion's London-based staff. Peterson, a missionary priest of the Episcopal Church in the United States of America, officially began his duties in January after 12 years in the Holy Land. His home diocese is the Diocese of Western Michigan. He and his wife, Kirsten, have two adopted Palestinian children.

On Peterson's first day at the staff offices at Partnership House on Waterloo Road in London, he said that "today marks a new beginning for me and my family, a new year for us all, and God willing and God's people responding, a new commitment for the people of our Communion to be lights in this world, and, dare I say, Anglican lights."

Peterson continued, "I firmly believe we as a church have so much to offer the world in Jesus' name. One of the most important tasks facing Anglican Christians, especially as we approach the next millennium, is to see our communion as an inclusive family of people, where all, and I mean all, are welcome to bring their lives, talents and energies together for the accomplishing of Christ's work in this world."

In one of his first actions, Peterson joined the Most Rev. Samir Kafity, primate of the Church of Jerusalem and the Middle East, at a Eucharist at St. Paul's Church, Covent Garden, to mark the 12th anniversary of the primate's enthronement. In his sermon, Kafity traced the history of the Anglican witness in Jerusalem and the Middle East, and spoke of the need for interfaith dialogue and reconciliation on all fronts.

Echoing Carey's words, Kafity spoke of Jerusalem as a "besieged" city, but also referred to the hope of the "gospel of peace."

**--James Rosenthal is director of communications for the Anglican Communion.**

95005

## **Church leaders participate in World AIDS Day ceremonies at UN**

**by the Rev. Ted Karpf**

(ENS) Gathering for the seventh observance of World AIDS Day at the United Nations headquarters in New York, dozens of religious leaders joined in calling for tolerance, compassion and justice for persons living with AIDS,



as well as for comprehensive efforts to prevent AIDS.

The leaders from across the nation put their names to a new declaration on AIDS, the "Commitment on HIV/AIDS by People of Faith . . . The Council Call," as part of ceremonies at the UN Dec. 1, 1994. The document was drafted by the Council of National Religious AIDS Networks (CNRRAN), which is composed of leaders of AIDS networks and ministries associated with national religious bodies.

Diane Porter, representing the presiding bishop in signing the declaration, said that the Episcopal Church's participation in the event underscored "our continuing commitment to AIDS ministry at the highest level." It was also meant to "reassure those who expressed concern that our commitment was diminished when we phased out the staff position in AIDS ministry during the last restructure." On the contrary, she contended, "our commitment is stronger than ever."

The 71st General Convention of the Episcopal Church, meeting in Philadelphia last summer, adopted the Council Call and voted to urge individuals, parishes and dioceses to join in the national sign-on effort.

At the UN, Presiding Bishop Edmond L. Browning led prayers in an ecumenical prayer service that featured the Rev. Dr. James Forbes, pastor of Riverside Church in New York, as preacher. Forbes reminded the religious leaders that failure to speak out against the sins identified in the Council Call were signs that "the church's immune system was as deficient as someone living with AIDS." He added that "there is no health in us who stand by and do nothing."

Members of the Episcopal Church Center staff from New York and Washington helped other leaders from more than a dozen religious bodies toll bells at the United Nations Peace Park. The bells were rung 14 times at 1:40 p.m. EST to commemorate 14 years of the AIDS pandemic in the United States. Hundreds of schools, churches, synagogues and other houses of worship across the nation also rang their bells at the designated time. The bell-ringing at the UN was bracketed by the blowing of a shofar, the ram's horn instrument used in Jewish worship at Rosh Hashanah and Yom Kippur.

The World AIDS Day event was sponsored by the AIDS National Interfaith Network, a private, nonprofit association of AIDS ministries to which the Episcopal Church and the National Episcopal AIDS Coalition (NEAC) belong. ANIN founded the Council of National Religious AIDS Networks (CNRRAN) last May to encourage collaboration among religious AIDS networks.

"The Episcopal Church was an early and effective champion in the beginning days of the faith community's response to HIV and AIDS, and

continues to be," said Joe McGinty, ANIN's associate director. "NEAC remains a critical resource providing refreshment and enrichment to all those who labor in AIDS ministries across the country," he said.

Representing the Episcopal Church along with Browning and Porter were the Rev. Brian Grieves, program officer for peace and justice; the Rev. Robert Brooks, director of government relations in the Washington Office of the Episcopal Church; the Rev. Ted Karpf, executive director of the National Episcopal AIDS Coalition (NEAC); and Holly McAlpen, founder of NEAC and vice president of the AIDS National Interfaith Network.

**--The Rev. Ted Karpf is executive director of the National Episcopal AIDS Coalition.**

95006

## **Committee to nominate presiding bishop begins its work**

**by Andy Taylor**

(ENS) The Joint Nominating Committee charged with choosing candidates for the 1997 election of the next presiding bishop of the Episcopal Church held its organizational meeting January 8-10 in Delray Beach, Florida.

"We had a good meeting. We have an excellent committee. We had 100 percent attendance at our first meeting," said Bishop Calvin O. Schofield, Jr., of the Diocese of Southeast Florida, co-chair of the committee. The other chair is Katherine Tyler Scott of the Diocese of Indianapolis, executive director of Trustee Leadership Development, a national leadership education program working with not-for-profit organizations. The committee elected as secretary Russell Palmore, Jr., an attorney and chancellor of the Diocese of Virginia.

"The work of this committee is of tremendous importance. Its considerations will play a large part in setting the tone for the next few years of the church," Schofield said.

"How you begin is very important," Scott said. "We had a very good beginning. People left feeling very good about the work we had accomplished." She praised the committee members as an "assemblage of very



thoughtful, capable people."

Presiding Bishop Edmond L. Browning, who finishes his 12-year term at the end of 1997, spent an afternoon with the committee, sharing his perspectives on the role of the leader of the Episcopal Church and his experiences over the past nine years. His successor will be elected at the 1997 General Convention in Philadelphia.

The 29-member committee plans to next meet in the spring of this year. Schofield emphasized that the committee will "observe strict confidentiality in our consideration of potential candidates," but will keep the church informed of its progress.

The committee is "still in the process of finalizing a structure for the way we will work," said Scott. "We want to make sure that the way we work is not rigid, but adaptable and flexible. We will be looking very hard at matching gifts, talents and interests with needs."

Schofield said the nominating process will differ from the past in that all those whose names are offered as nominees will undergo the background checks now required of all active clergy and others in educational, pastoral counseling and other leadership roles in the church.

Another difference will be that, by act of the General Convention, the next presiding bishop will serve nine instead of 12 years, and must be of an age to finish the term before reaching 70 years of age.

The diversity of the committee, Scott noted, is reflected in the two co-chairs: a white, male bishop and an African American lay woman. Elected at the 1994 General Convention in Indianapolis last summer, the committee is made up of a lay person, a member of the clergy and a bishop from each of the church's nine regional provinces, plus--for the first time--two teenagers named to represent the youth of the church.

"I have no doubt that they will be full members of this committee in every sense," Scott said of the youth representatives. "Singling them out makes them seem like they were somehow different and apart, and they weren't."

The youth representatives are Jorge Meza of the Brooklyn Center in Minnesota, and Elizabeth Brians of Norman, Oklahoma. **[For a full list of committee members, see the list of Interim Bodies of the Episcopal Church in the Newsfeatures section of this issue.]**

--Andy Taylor is editor of *The Net* in the Diocese of Southeast Florida.

95007

## **Russian Orthodox Church seeks help from Episcopalians in developing social services**

**by Anita Lemonis**

(ENS) As Russian society continues its painful political and economic transition, the country's overwhelming social needs are compelling the Russian Orthodox Church to relearn a long-lost skill: social ministry.

Archbishop Sergei of Solnechnogorsk, chairman of the church's newly created department of church charity and social service, recently spent 10 days in the Dioceses of New York and Washington (DC) interviewing Episcopalians who run shelters, hospitals, and educational and job training programs.

The Russian church has emerged from 70 years of persecution to a position as one of the country's key institutions—and is confronting challenges it has not faced for generations, the archbishop said. Under communism, all acts of charity by the church were forbidden and punishable by law, he added. The state alone was allowed to address the needs of society, leaving the church tightly restricted to liturgical activities.

Today the government is finding it difficult to provide for even the most basic needs of its people, thrusting the church into the role of a completely new social ministry, the archbishop said.

### **A culture of charity**

"We are working to create—or rather to recreate—a culture of charity," the archbishop said during his stop in New York. He pointed out that the church had a long tradition of social ministry before the revolution in 1917 "but for 70 years we have lost the culture of charity, the knowledge and experience for philanthropy."

Now, he said, "we want to gain from your experience and take that back to Russia." His task, he said, is nothing less than to introduce the spirit of caring for one's neighbor to the whole Russian society.

That won't be easy because the church receives no support or funding from the government and must learn how to develop alternative sources, according to Deacon Vladimir Dukhovich who accompanied the archbishop. Simultaneously introducing both fundraising and charity will be a formidable task in a culture that has no memory of either, he said.

### **Surprised by segregation**

While in New York the archbishop and deacon toured a residence in



Harlem for those who are struggling with AIDS, as well as the famous Holy Apostle's soup kitchen and a housing project in the South Bronx.

Although the problems of New York's poor and homeless are well-known in Russia, the visitors were surprised by the persistent racial segregation of neighborhoods by class and culture. "There is the Spanish part of Harlem, the black neighborhoods and then the almost completely white sections," observed Dukhovich. "How rigidly each group confines itself to one area."

During the visit to the AIDS residence, the archbishop remarked that Moscow once had a very low number of people with AIDS because of its isolation and the mandatory testing of most visitors. "But today we expect the numbers to increase—and we must be prepared," he said.

Acknowledging the similarity of problems in the two cultures, the archbishop said, "You have the experience—we don't." In the United States, "you have government grants to help and a society which gives to support church work—we don't. But this will change in a matter of time," he said. "If we act as sisters, then we will have a wonderful future."

"The Russian church and the Episcopal Church have a long-standing ecumenical relationship and tradition of working together," said Bishop Richard Grein who has worked to establish a deepening partnership between the Diocese of New York and the Russian church. "Efforts like this are only the beginning," he added. The diocese, he said, stands ready to provide consultants to work with the Russians as they develop their own social programs.

**--Anita Lemonis is director of communications for the Diocese of New York.**

95008

## **Diocese of Fond du Lac returns land to Indians**

**By Owanah P. Anderson**

(ENS) Just before Christmas, an ancient gift was returned.

It was a gift first given more than 150 years ago when the Oneida Indian Nation, newly removed to the dense forests of Wisconsin from its ancestral homeland in Central New York, gave the young Protestant Episcopal

Church land on which to build a mission.

The mission, the American church's first ministry among native peoples, survived and prospered. Through it filed a colorful cast of characters that included the first Oneida Episcopal priest (who was also the last hereditary Oneida chief), and another clergyman who claimed to be the lost dauphin of France.

Known today as Church of the Holy Apostles in the Diocese of Fond du Lac, the church that grew out of that mission lists the names of 2,000 baptized Oneidas on its roster, making it not only the oldest, but also the largest Indian congregation in the Episcopal Church.

On December 19, 1994, the church returned to the Oneida Nation two acres of land and a building called the Parish House located across a road from its main building.

Set on a ridge overlooking the rural landscape of the Oneida reservation near Green Bay, Holy Apostles' century-old limestone gothic church building once was the center of a lively compound. There had been a hospital. A school, operated by the Sisters of the Holy Nativity, once educated generations of young Oneidas, and a highly acclaimed Oneida brass band once practiced in the parish hall.

But now, while the congregation has continued to meet in the stone church, the parish house has not been used for some time and has fallen into disrepair.

The historic agreement in which the Oneida tribe agreed to underwrite extensive renovation of the parish house and make it available for use by the wider community concluded six years of negotiations between the tribe and the diocese, which held title to the property. Holy Apostles' wardens and congregation had wanted to restore the property to the Oneida community even before the Indian advocacy movement of the Quincentennial Year (1992) challenged churches to return property no longer used for the purposes for which they were conveyed.

"I am happy that I can bring this negotiation to a conclusion," said Bishop Russell E. Jacobus of the Diocese of Fond du Lac. "The agreement is simply returning the land back to the Oneida Nation so that the community center (Parish Hall) can be rebuilt and re-established and the history brought back."

Of the original 70-plus acres conveyed to the mission, approximately one half is still held by the diocese. In 1975 a 10-acre tract was restored to the Oneidas and is used as the Oneida Nation ballpark.

**--Owanah P. Anderson is national staff officer for Indian ministries.**



95009

## **Russian cathedral project pushes ahead despite detractors**

(ENS) A recent procession and foundation ceremony led by Russian Orthodox Patriarch Alexy II signified the church's decision to push ahead with its \$150 million plan to rebuild Moscow's Church of Christ the Savior despite controversy concerning the financial and architectural practicality of the venture. The original cathedral, with room for a congregation of 10,000 people, was the world's largest Orthodox place of worship until it was destroyed on Stalin's orders in 1931.

A Moscow Patriarchate spokesman, Andrei Jeliseyev, said that both Russian President Boris Yeltsin, and the State Duma (parliament) had pledged support to the project. "It is not us but the people of Russia who have decided to rebuild this church," Jeliseyev said. "Once completed, it will be a crucial symbol of our country's re-Christianization, as well as a sign of rebirth for a new Russian church." He added that the building's reconstruction was expected to take four years and upon completion be dedicated as Moscow's new cathedral.

But not all reports have been so optimistic. Shortly after the foundation ceremony, land surveyors told Moscow newspapers that the site was too unstable for large-scale construction. Directors of Moscow's Pushkin Art Museum, located near the cathedral site, were also reported to have complained that mechanical excavators, already working for several months, caused cracking in the museum's walls and foundations.

"Specialists in Russian architecture and culture, whether religious believers or not, have testified that the original church was poorly designed, and that we simply lack the expertise to rebuild such a monument," said Yuri Tabak, a church historian and member of Russia's Ecumenical Bible Society. "Others have argued that the Russian government is backing the church for political reasons, to gain support from nationalist circles, and that it is offensive to spend money on such a project at a time when so many citizens are still living in unlit, unheated homes," Tabak said.

### **Bishops defend the project**

At a meeting at the Danilov Monastery last month, the Russian Orthodox Bishops' Council defended the cathedral project, and urged "everyone who cares about the revival of the Christ's faith, and about Russia's culture and heritage," to support the reconstruction of Christ the Savior.

"Funds that will be given or are already given for the church's restoration come from donors who are aware of this initiative's great significance and would not be easily given for any other project," the bishops said. "Funds allocated by the state are not to be withdrawn from the budget intended for people on low incomes, for the underprivileged and suffering, or for culture, education, science and health care. If they are, the church herself will not accept such a decision."

--based on reports from *Ecumenical News International*.





## *news briefs*

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95010

### **Presiding Bishop's Fund responds to natural disasters**

(ENS) The Presiding Bishop's Fund for World Relief is accepting donations to assist with relief efforts in California and Japan, according to Nancy L. Marvel, director of grants program. Eleven people died in floods that swept from northern California to Los Angeles in early January, causing millions of dollars in damage. An earthquake that struck western Japan January 16 killed more than a thousand people and injured tens of thousands. W. F. Honaman, appointed missionary of the Episcopal Church to the Nippon Sei Ko Kai, reported that "the news from Kobe, Osaka, Kyoto is terrible. The TV news looks like a report from a war zone. The death toll will probably rise and it will take months or years to fully recover." To donate, mark checks for "Japan Earthquake Relief" and "California Flood Relief" and send to: The Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York, NY 10017.

### **Grein issues letter opposing the death penalty**

(ENS) "We must deal with violence in our society, but we must do so in a way that strives to follow the mind of Christ and the leading of the Holy Spirit," Bishop Richard Grein of New York said recently in a letter sent to the 202 parishes in his diocese. "I fear that politicians all too often use the death penalty as a way to sound 'tough on crime.' They play on feelings of anxiety, fear and anger in a way that does nothing, in reality, to make our communities safer places to live. In fact, their rhetoric is even more dangerous because it can trick the public into believing that this simple solution will chase away crime. By focusing on the death penalty as a solution to crime, we are prevented from concentrating on genuine crime prevention programs." Grein said that his letter was prompted by the departure of Mario Cuomo from the office of governor. He said Cuomo, with previous governor Hugh Carey, shielded New York State from the death penalty for 18 years. "But now this shield no longer exists, and new officials and certain members of the legislature are moving to reinstate capital punishment. Morally I am opposed

to the death penalty, and practically, I object to the manner in which its supporters have pledged to pass a death penalty bill without any opportunity for public hearings," Grein wrote. "Instead of tackling crime by killing other human beings, I believe we should act with Christian conscience and pursue measures that dig at some of the roots of crime--unemployment, poverty, drug abuse."

### **Protestants call for tolerance after Vatican dismissal**

(ENI) The Vatican recently dismissed Jacques Gaillot from his position as bishop of Evreux because he defied Vatican orthodoxy by defending homosexuals, recommending the use of condoms and urging that priests be allowed to marry. The French Protestant Federation (FPF) released a statement that said it was "convinced" that the Vatican could have "made a decision other than expulsion or the imposition of silence," and reaffirmed its support for the "scriptural" values of dialogue and tolerance. The statement asserted that "Christianity is not limited to Roman Catholicism and its system of organization, and there exist other ways that a church can function which are not based on a system of hierarchical authority."

### **Russian Orthodox church concerned about Chechenya**

(ENI) As warfare continues in the Chechen capital of Grozny, the Russian Orthodox Church's Moscow Patriarchate signalled growing opposition within the church to the whole military campaign in Chechenya. A church spokesman said that church leaders were "deeply worried" that religious differences between the warring sides in the rebel republic could be used to ignite inter-faith clashes in other parts of Russia. "No one in the patriarchate has tried to justify this war," said Vsevolod Chaplin, a priest in the Russian church's external relations department. "Of course, we recognize the necessity of maintaining the Russian states's integrity, and of curbing disorder and criminality in Chechenya which have posed problems for the rest of Russia, but the solutions offered in this case have clearly not been appropriate, especially considering the very serious level of civilian deaths and injuries." Archbishop Tadeusz Kondrusevic, the leader of Russia's small Roman Catholic Church, warned that Russia had "just abandoned totalitarianism. Everything, democracy included, is still weak and fragile here, and the latest crisis will do nothing to strengthen them."

### **Winterrowd suspends priest guilty of misconduct**

(ENS) Bishop Jerry Winterrowd of Colorado recently decided to suspend for five years the Rev. Jack C. Knight of Fort Collins, Colorado, who



was found guilty of immoral and unethical behavior by a church court. Winterrowd had the option of suspending Knight, removing him from his church position or removing him from the priesthood permanently. Knight, who was given the opportunity to appeal the decision of the five-member diocesan court that found him guilty, chose not to appeal. John Frey, Knight's attorney, said diocesan officials could shorten the sentence if Knight follows the bishop's ruling that he continue counseling and "if a clinical evaluation certifies he is not subject to any disability that would impede his effectiveness as a priest."

### **Alban Institute issues research on Anglo/Asian cultures**

(ENS) Recent research by the Alban Institute's Asian American Action Research Team suggests that Asian Americans and Anglo Americans interact differently in situations of conflict. The team found that for Asian Americans "loss of face" factors outweigh the Anglo-American approach of addressing conflicts face-to-face. Asian Americans tolerate, even desire, a level of ambiguity that to Anglo Americans may be intolerable confusion. Living in the tension of conflict (solidarity) is more acceptable to Asian Americans whereas resolving conflict (unity) is highly sought by Anglo Americans. In light of these findings, the research team advocated that "people seeking new paradigms for understanding today's church and conducting its mission in a multicultural society" should consider shifting from a foundation based in social science-centered human relations to one based in a cultural anthropologic context for human relations; from a posture of directly approaching the persons in disagreement to one of active non-confrontation; and from a theology of unity in diversity to one of solidarity in diversity.

### **Church leader warns Ugandans not to wage guerrilla war**

(ENI) The newly appointed head of the Roman Catholic Church in Uganda, Cardinal Emmanuel Wamala, has called on critics of President Yoweri Museveni to abandon plans to wage a guerrilla war against the government. "It is not necessary for Ugandans to go to the bush in order to get a new constitution," the 70-year-old cardinal said in a sermon at Lubaga Cathedral in Kampala. "Those threatening to go to the bush are self-seekers," he said. Cardinal Wamala said he had read in the local newspapers that some people were threatening to start guerrilla action because they disagreed with plans for Uganda's constitution and reformed government. He mentioned a group called the Buganda Youth Movement that recently claimed it would fight for a federal status for the Buganda Kingdom, whose citizens, the Baganda people, make up the biggest ethnic group in Uganda.

## **Hong Kong churches plan growth despite 1997 handover**

(ENI) Tak Ho Lam, a leading Lutheran church leader in Hong Kong, recently reported that the churches there are already planning for growth after the 1997 handover of Hong Kong to China. "Those [citizens of Hong Kong] who had the chance to emigrate have now gone, so now the atmosphere is more stable," said Lam, who is president of the Lutheran Theological Seminary in Hong Kong. "In a way we are more positive now, though there is some anxiety." He said that the Basic Law, agreed to by the British and Chinese governments, guaranteed that there would be no interference in Hong Kong for 50 years. However, he added, some people in Hong Kong feared that Beijing would adopt a strategy of using the views of some people within the churches to justify interference. He said that the relationship between the Hong Kong churches and the China Christian Council (CCC), the main Protestant church in China, was improving. "With the CCC, we have a good relationship," Lam said. "With the [Beijing] government, we don't know. We have learned from the CCC, we have to cooperate [with the government], but we still have our principles."

## **NCC questions Haitian repatriation policy**

(ENS) In a recent letter addressed to Attorney General Janet Reno and Phyllis Oakley of the State Department's bureau of population, refugees and migration, National Council of Church's general secretary Joan Brown Campbell expressed deep concern over the hasty repatriation of Haitian refugees from Guantanamo Naval Station in Cuba. She questioned the fairness of U.S. policy, pointing out that "while the government has announced that some Cubans in Guantanamo will be paroled into the United States on a case-by-case basis for humanitarian reasons, the government is seeking to return Haitians to Haiti without adequate safeguards for their safety." She noted that, although "conditions in Haiti have improved with the return of President Aristide, the situation is still unsettled and reports of human rights abuses, particularly in the countryside, are widespread." She urged Reno and Oakley to "ensure that the process for determining whether Haitians can be returned to Haiti against their will is a fair one."

## **Controversy continues over Bible-smuggling in China**

(ENI) Bao Jiayuan, newly elected associate general secretary of the China Christian Council (CCC), recently echoed the views of Archbishop of Canterbury George Carey when he called for an end to Bible smuggling in China. "To receive Bibles smuggled into the country is against the law," Bao said. "Why should Chinese Christians risk their freedom for a foreign Bible



when Bibles are legally available within China?" He cited the case of a local Christian leader in Anhi Province who recently received an unsolicited shipment of 1,000 Bibles by mail. "He had no idea how his address had become known abroad," Bao said. "He had not asked for any Bibles, and he was very afraid that the police might find out about this shipment and close down his [church] meeting point." Bibles are legally published in China by the Amity Press and carry a book number that shows they are legal and cannot be confiscated by police. Mark Szandera of the Revival Christian Church, which claims to have delivered more than 300,000 Bibles to Christians in China in 1994, defended the smuggling of Bibles and charged that "the CCC is just a government church. They don't like believers in the countryside to have the Bible because they are afraid that these people may start their own church, away from them." He admitted that smuggled Bibles could endanger Chinese Christians, but he said that "believers are willing to pay the price for them."

### **Pro-Choice leaders call for responsible action**

(ENS) Presiding Bishop Edmond Browning recently joined other church leaders in sending an open letter to leaders of pro-life groups, encouraging them to "examine the language they use and condemn rhetoric that dehumanizes abortion providers and pro-choice advocates." The leaders said that "to speak out forcefully and passionately against actions or policies one believes to be unjust and immoral is at the core of being American. But to dehumanize those with whom one disagrees is to set the stage for violence." The letter, which was sent to groups that oppose abortion, including Operation Rescue, National Right to Life Committee, and the National Council of Catholic Bishops, commended Cardinal Bernard Law of Massachusetts in calling for a moratorium on protests at reproductive health clinics as "a strong first step in de-escalating violence."

### **Anglican Observer installed in New York**

(ENS) Bishop Richard Grein of New York formally welcomed Bishop James Ottley to his new position as Anglican Observer and Representative at the United Nations, and read greetings from the Archbishop of Canterbury and the secretary general of the Anglican Communion, Canon John Peterson, at a recent ceremony at the Cathedral of St. John the Divine in New York City. In a speech during the ceremony, Ottley said, "We all need to honor, build and promote human dignity for the least of our brothers and sisters. We are all connected and are accountable to God and to ourselves for how we treat other human beings." He said that he believes the church will play an important role in helping nations better understand the conflicts they are trying to

resolve. "In many of today's conflicts there is a religious element which needs to be addressed. I intend to bring to the U.N. a biblical and theological perspective as it approaches global problems," he said. The position of Anglican Observer was initiated by Bishop Grein and is supported by the Parish of Trinity Church, the Diocese of New York, various foundations and parishes from the Episcopal Church in the United States and interested individuals and provinces within the Anglican Communion.

## **People**

**Fred Osborn** has been named planned giving officer for the Episcopal Church Foundation. He coordinated a diocesan network of planned giving officers for the national Episcopal Church until budget reductions caused a reconfiguration of the operation last year. Osborn said that he believes that the biggest intergenerational transfer of wealth in U.S. history will take place in the next 10 to 15 years. "During this time," he said, "seven to 10 trillion dollars will change hands, as baby boomers inherit fortunes from their parents. Episcopalians may well transfer upwards of \$200 billion dollars. Will some of that be destined for the church?"

**Tim Holder** was recently elected to the board of trustees of the Association of Episcopal Colleges. He served as director of development for the Presiding Bishop's Fund for World Relief, Mission Planning and Development. He is currently enrolled in the master of divinity program at Harvard Divinity School.





# news features

95011

## "Story is where we look for truth." An interview with Madeleine L'Engle

by Neil M. Alexander

Madeleine L'Engle is a world-renowned Episcopal playwright, poet and author of fiction and non-fiction books. Her novel *A Wrinkle in Time* won the Newberry Award in 1963 and *A Swiftly Tilting Planet* received the American Book Award. She travels widely from her home base in New York, leading retreats, lecturing at writers' conferences and addressing church and student groups abroad.

Neil M. Alexander is vice-president and editorial director of the United Methodist Publishing House. He also serves in the elected position of book editor of the United Methodist Church. He oversees the editorial programs for Abingdon Press, Kingswood Books and Dimensions for Living publications.

**Neil:** What are you seeking to discover and share through your writing?

**Madeleine:** I wrote my first story when I was five, because I wanted to know why my father was coughing his lungs out from mustard gas he was exposed to in the First World War. Why is it that people hurt each other? Why don't people love each other? I learned quickly that a story is the best place to explore these unanswerable questions. Facts are limited; they don't carry us very far. Story is where we look for truth.

\* \* \*

**Neil:** Which questions do you find yourself asking over and over again?

**Madeleine:** All the big ones. The questions that adolescents ask--and that we should never stop asking. Unless we continually bring questions to our faith, it

will become sterile and cold. And so we ask: Why did God create the universe? Is there a purpose to it? Why did God take the incredible risk of making creatures with free will? And this leads us to ponder why, if God is good, do terrible things happen? Of course, there are no simple answers. If you have people with free will, they are going to make mistakes, and our actions do have consequences.

**Neil:** Is too much emphasis given to the importance of individual freedom? Would it be better if our communities provided more narrow boundaries?

**Madeleine:** I remember many years ago being in Russia with my husband. After a concert we were walking back to our hotel late at night, with no fear whatsoever, through tunnels beneath Red Square. When we came up on the other side of the square, I turned to my husband and said, "The price for this sense of security is too high." With freedom there also comes risk, but it is worth it.

**Neil:** Where do you find the resources to sustain your search, to help you struggle with the ambiguity of being human?

**Madeleine:** Reading the Bible has always been a part of my daily life. My parents were Bible-reading people, and I grew up reading the Bible as a great storybook, which indeed it is. It is remarkably comforting to me that of all the protagonists in scriptural stories, not one is qualified to do what God is asking. In a sense we are all unqualified. If you were going to start a great nation, would you pick a hundred-year-old man and a woman past menopause? That's the kind of thing God does.

I also read in the area of quantum mechanics and particle physics, because these are disciplines where people are dealing with the nature of being. These writers describe a universe in which everything is totally interrelated, where nothing happens in isolation. They have discovered that nothing can be studied objectively--because to look at something is to change it and be changed by it. I find such discussions helpful in framing theological responses to questions about the nature of the universe.

**Neil:** You have an incredible ability to draw upon your memory, to discern truth from events in your own life. How might others be helped to develop this capacity?

**Madeleine:** One thing that is helpful is keeping an honest and unpublishable



journal. What you write down you tend not to forget. I've been keeping journals since I was eight. It is a way of having a say in the telling of our own stories. The act of writing it down helps set it in our memory. For storytellers, memory is very important because we can't write a story without drawing on our own experience.

**Neil:** How does that apply to our spiritual pilgrimage as Christians? Do you think the faith community has developed a good memory to draw upon?

**Madeleine:** I don't. I think we have forgotten far too much. I am concerned, for example, that we take Jesus' parables out of context. We treat them as isolated illustrations in and of themselves, but they make much more sense if you know when they were given in the course of Jesus' ministry and to whom he was speaking.

I don't believe you can be a Christian in isolation from the support and collective memory of the believing community. My church is very important to me, and so is the group of women I meet with every Monday for study and prayer. We are in this life together, not alone.

**Neil:** Some time back there were reports about folks speculating that you are a "new age" thinker. What was that all about?

**Madeleine:** I haven't the faintest idea. I once asked someone what led people to say I was promoting "new age" concepts. The response was, "You mention the rainbow, and that's a sign of new age thinking." I said, "Hey, wait a minute. The rainbow is the sign of God's covenant with his people. Don't hand our symbols over to those promoting 'new age' spirituality. Don't let faddish groups take away what God has given us."

I was sent a newspaper clipping that cited my book *A Wrinkle in Time* as one of the 10 most censored books in the United States. When it first appeared in 1962, it was hailed by many as a Christian work. In the intervening years not one word of that book has changed. So what has happened to cause people to want it banned?

**Neil:** What do you think happened?

**Madeleine:** I think there are some people who are terribly afraid ... afraid that they cannot control or manipulate God, that God might love people they don't love, that God's love is too all-embracing, and that we don't have to earn it. All we have to do is say we are sorry, and God throws a big party.

That is frightening to some people. They seem to feel that they can't be happy in heaven unless hell is heavily populated. I don't really understand that.

**Neil:** Do you worry that an overemphasis on unconditional grace might lead to giving license for the self-centered pursuit of personal comfort without accountability?

**Madeleine:** Unconditional grace is not the same as permissiveness, though I think it gets confused with that sometimes. We are creatures who sin. I don't think that makes God angry. On the contrary, I think that makes God incredibly sad.

I think we hurt God by our sinning and by manipulating the idea of unconditional grace into something that makes it easier for us to go on sinning. Grace does not give us permission to be destructive people. God's grace ought to give us the courage to try to give pleasure to God.

At night when I read my evening prayers, I ask myself, "What have I done that would have hurt God today?" and "What have I done to give pleasure to God?"

**Neil:** How do your books help people experience God's grace and grow in faithfulness?

**Madeleine:** I have had many letters from people who say that the loving God revealed in my books has changed their lives. They tell me that they have discovered that they no longer have to be afraid of God.

The *Summer of the Great Grandmother* is about my mother's 90th and last summer. I was very angry about what was happening to her. I wrote about walking down the dirt road in front of the house shouting, "God, don't do this to my mother. You take her!"

I have received letters from readers who said, "I didn't know I was allowed to be angry." Well, of course we are allowed to be angry, but we are also called not to stay stuck in our anger.

**Neil:** In *The Irrational Season* you say that male and female will not be completely reconciled until Christ returns. Yet in *Two Part Invention* you describe the extraordinary harmony of your own marriage. We seem to be in a time of struggle over male and female roles and relationships. What are your current thoughts about this subject?

**Madeleine:** There is a lot of antagonism in the world between male and



female. I think we are paying much too much attention to gender conflict. What I hear people asking is: Does God really love me? Will I continue as who I am after death? Will God continue to help me grow? Why is there so much pain? Why, if God is good, do we do so many wrong things? I wish the church would address itself to that.

**Neil:** We see violence, deprivation, suffering and hatefulness close to home and across the world. As you survey what is happening, how do you dare to be hopeful?

**Madeleine:** I am hopeful because I don't think God is going to fail with creation. I think somehow or other love is going to come through. Christ is with us.

After my husband died, I lived several years with my two granddaughters who were in college. They questioned things, and sometimes we didn't agree, but at least we were all struggling to find truth.

Because we are human and finite, and God is divine and infinite, we can never totally comprehend the living, wondrous God whom we adore. So there are always unanswered questions as God pushes us along and helps us grow in love. But my granddaughters and the other young people I meet are willing to ask and struggle with the important questions. That gives me hope.

**Editor's note:** "Interview with Madeleine L'Engle as reported by Neil M. Alexander" from *Cokesbury's Good News Catalog Fall/Winter 1994-1995*. Used by permission.

95012

## **Conference explores implications of full communion of Lutherans and Episcopalians**

**by Ann Ball**

Lutheran and Episcopal theologians are stepping up dialogue throughout the churches as they move toward a decision in 1997 on proposals for "full communion." Episcopal dioceses and synods of the Evangelical Lutheran Church in America (ELCA) are hosting seminars and forums so that

congregations will have sufficient information to make a decision.

A November conference in the Diocese of Louisiana, for example, brought together three theologians who helped shape the Concordat of Agreement to explore the practical and theological implications for both church bodies.

A major provision of the Concordat, based on more than 20 years of dialogue, would permit interchangeability of clergy—including bishops--through a mutual recognition of the sacraments and orders of the Episcopal Church and the Evangelical Lutheran Church in America (ELCA). That would allow struggling congregations to share the same clergy. A serious stumbling block, however, has emerged in different understandings of the role of the bishop. Lutherans in this country do not share the historic episcopate that it is an indispensable component of Episcopal theology and practice.

Ecumenists from both sides are quick to point out that the proposals are not any type of merger of the two churches but a better way to do ministry together.

### **The Lutheran psyche**

Speaking from the early history of Lutheranism, the Rev. Dr. William Rusch, the ELCA's ecumenical officer, said that deep in the "Lutheran psyche" is a sense that "in the great moment of the church" during the Reformation "bishops failed in their task to uphold the Gospel." He contended that "for Lutherans it was over the misuse of the office of bishop, not against bishops," that Lutherans shifted away from the historic episcopate.

The Concordat proposes that Episcopal and Lutheran bishops would join in all future consecrations and ordinations, thus effectively reintroducing the historic episcopate for Lutherans. In order to accomodate existing Lutheran Clergy, however, Episcopalians would have to temporarily suspend the Preface to the Ordinal that specifies that clergy in all three orders "are admitted to these sacred orders by solemn prayer and the laying on of episcopal hands" and that no one can exercise ministry "unless they are so ordained." (Book of Common Prayer, page 510).

The Very Rev. William Petersen, Episcopal dean of Bexley Hall in Rochester, New York, said that the 1662 preface was "intended for the English episcopate only" and was not intended as a barrier against other Christian clergy. Even when it was written, he said, theologians were concerned "about what it did to unity with Christians on the continent." While the image of bishops may differ in the two churches, he said that it was possible now to work toward a vision that was good for both Lutherans and Episcopalians.

### **Old patterns no longer work**

Petersen gave a strong presentation to conference participants on the history of *episcopate* and *politeia* in the Church of England and the Episcopal Church. He called attention to the Oxford Movement's reform of the episcopate and the expressions of unity found in the crucial 1886 Chicago-Lambeth Quadrilateral (BCP, page 876). "Is ecumenism something we do after all is said and done--or while it is said and done?" he asked.

While the Episcopal Church "began in a societally privileged class" and formed along "party lines" (evangelical, high church, broad church) or "geographical lines," Petersen argued that "the old patterns are no longer good tools of analysis." Rusch pointed out that the Lutheran Church in the United States has had a "history of mergers." From the time that there were 78 Lutheran entities, now 98 percent of Lutherans live in three traditions and the dream of one Lutheran body is still alive.

Dr. Darlis Swan, the ELCA's associate ecumenical officer, described a "reception process" for the Concordat that involves ecumenical learning and education. She defined reception as "the means by which the results of ecumenical dialogues begin to be a part of the faith and life of the church."

"Common mission and ministry" are the goals of the Concordat, Swan observed. She cited an Iowa case in which a Lutheran and an Episcopalian parish have together sponsored intergenerational events, Advent events, study groups and Sunday school programs, and share the Eucharist based on a 1982 agreement between the two churches. "Reception is dynamic, not static," she said.

Among the areas of common concern, she cited sacramental practices, a common lectionary, the diaconate, global mission, evangelism and women's issues. She offered suggestions for resources to assist individuals and congregations in their ecumenical studies:

- "The Unity We Share: a discussion of the proposal for full communion between Lutherans and Episcopalians"; an audio cassette available from both churches.
- "Ecumenism: The Vision of the ELCA," a videotape produced by the ELCA department for communication for the department of ecumenical affairs.
- *Implications of the Gospel: Lutheran-Episcopal Dialogue, Series III*, edited by William Norgren and William Rusch, available from Augsburg Fortress in Minneapolis or Forward Movement in Cincinnati.
- Congregational resource packets available from the ecumenical office at the Episcopal Church Center in New York (800-334-7626).
- *Inhabiting Unity: Theological Perspectives on the Lutheran-Episcopal*



*Concordat*, a new publication available from Eerdmann's Publishing House in February.

--Ann Ball is editor of *Churchwork*, the newspaper of the Diocese of Louisiana.

95013

## **General Convention, and its tone, reflects top ten themes of 1994**

**by James Thrall**

(ENS) In both the breadth of its concerns and the tone of its debate the 71st General Convention seemed to distill the spirit of the Episcopal Church in 1994. The critical and often divisive issues were there--sexuality, women's ordination, finances. But efforts--mostly successful--to approach those issues through dialogue rather than acrimonious debate reflected a more conciliatory air in the church. The top ten themes we've selected from the year starts, in fact, with attempts to improve the nature of the church's discussion.

### **A new style and tone**

Work by the bishops over the past several years to improve the collegiality of their relationships bore fruit in 1994 not only for their house, but also for the entire General Convention. By following what came to be called the "Kanuga model" emphasizing shared time for Bible study and prayer, the bishops achieved a more open tone of discussion that helped dispel fears that any number of explosive issues might split the church. Meeting in March, the bishops hammered out a pastoral letter on the sin of racism, and were able to at least bring a pastoral teaching on human sexuality to the convention floor despite marked disagreements about its contents.

In the House of Deputies, much of the credit for a more positive tone was given to Pam Chinnis, president, who worked hard to streamline the legislative process and to encourage a more congenial discourse.

### **Sexuality holds church's attention**

The improved spirit was not won, however, by ignoring the thorny issues. The bishops' long-awaited teaching on human sexuality became a

lightning rod for controversy leading up to General Convention. Early release of the document by the conservative group Episcopalians United unleashed a firestorm of criticism and counter-criticism, and the document itself generated earnest debate in the early days of the convention. In the end, compromise did win the day, though some complained the document suffered as a result, as the teaching was modified to respond to the strongest objections and was downgraded to a "study document."

Adding grist to the mill, a questionnaire used by groups that met throughout the church to study the issue of sexuality revealed surprisingly open views about sexuality on the grassroots level.

An Episcopal seminary added its own chapter to the year's debate on sexuality when General Theological Seminary revised its housing policy to allow committed same-sex couples to live in seminary housing with the approval of their diocesan bishops. The move followed a complaint filed with the New York City Commission on Human Rights by a member of the seminary faculty. In the Diocese of Olympia, the bishop honored the agreement forged at General Convention when he blocked a service that would have blessed a same-sex union.

As complaints against clergy for sexual misconduct continued to plague the church, General Convention adopted a sweeping revision of the canons governing responses to such complaints.

### **Budget woes force restructuring**

With a shortfall for the 1995 national budget projected at \$5 million, Executive Council brought to convention a plan to radically restructure the national staff, eliminating 38 positions, or about 20 percent of the staff. The church's program was reorganized into a single Service Witness and Education unit. An initial proposal to move principal responsibility for deploying missionaries from the national to the local level was reversed by General Convention, but reflected the degree of the changes considered. Convention failed to agree, however, on an additional proposal to launch a long-term restructuring study. The pain of the budget cuts prompted bitter complaints that some ministries of the church were being abandoned.

### **New financing formula adopted**

Faltering diocesan support for the national budget also prompted a new approach to the method of assessing diocesan apportionment. The basis for the new unified asking, it was decided, would be actual diocesan income rather than the total income of all parishes in a diocese. Apportionment also would be organized on a four-tier basis to more fairly match requests for support to the

dioceses' income. The evidence that the financial woes of dioceses were being recognized by the national church, and Presiding Bishop Edmond Browning's ringing call in a convention address for stronger support for national ministry, helped revive confidence in the church's financial future.

Another piece of financial good news for parishes and dioceses came from the Church Pension Fund, which announced in April that it would waive millions of dollars in pension payments and increase life insurance benefits for a significant number of clergy.

### **Episcopal Church continues national relief efforts**

As in other years, natural disasters throughout the country drew Episcopal assistance, both financial and human. Much of the financial assistance was funneled through the Presiding Bishop's Fund for World Relief, while Episcopal volunteers flocked to help at disaster sites. The Diocese of Los Angeles was at the center of relief efforts after as many as 60 people died in the January earthquake in Northridge, California. Floods in the Midwest, Texas and Alaska drew aid as well. Episcopal priests were among those who ministered to rescue workers at the site of a USAir plane crash in Pittsburgh.

### **World needs draw church support**

A visit to the war-torn southern Sudan by the Archbishop of Canterbury drew attention to the dramatic needs of that country's Christians who are victimized by the Muslim majority. Browning used a tour of Uganda to raise awareness of that country's plight. As bloody massacres ravaged Rwanda, churches felt frustrated by their inability to help or to protect church members and clergy who fell victim.

The appointment of the Very Rev. John L. Peterson, dean of St. George's Cathedral, as secretary general of the Anglican Communion, and of Bishop James Ottley of Panama as Anglican Observer to the United Nations heralded new days in both those arenas of international involvement.

### **Ordained women make new strides**

Women continued to make significant advances in the church's ecclesial structure as the Church of England, mother church for the Anglican Communion, took the final vote to ordain women, followed later in the year by the Episcopal Church of Scotland. Wales, meanwhile, narrowly failed to approve women's ordination. The Anglican Church of Canada also consecrated its first female bishop. The archbishop of Canterbury's Commission on Communion and Women in the Episcopate, the so-called Eames Commission, continued to wrestle with the international implications of the wide variety of



views on women's ordination through the communion.

While Bishop David Ball of Albany changed his mind and announced he would ordain women, Bishop Clarence Pope of the Diocese of Fort Worth and Bishop Graham Leonard of London chose to join the Roman Catholic Church over the issue. Though headed by Bishop Jack Iker, another opponent to women's ordination, the Diocese of Fort Worth voted not to withdraw from the Episcopal Church. The Rev. Keith Ackerman received the necessary number of consent votes to approve his election as eighth bishop of Quincy, despite his stated unwillingness to ordain women to the priesthood.

A service in Philadelphia marked the 20th anniversary of women's ordination, and a central service at General Convention celebrated the ministry of women. But in a final debate at convention, the House of Bishops sidestepped a call to enforce a canon on women's ordination, voting instead to include language that said both opponents and proponents of women's ordination "hold a recognized theological position in this church." At the same time, they asserted that the dialogue must continue.

### **South Africa steps into future**

Anglicans joined other representatives of world denominations as monitors for the first free elections in South Africa, and then participated in the celebration following the election of Nelson Mandela of the African National Congress (ANC) as president. Archbishop Desmond Tutu of South Africa visited General Convention in Indianapolis to say "thank you" to the American church for its help in toppling apartheid, and to ask for a new policy of investment in his country.

### **Peace in the Middle East**

Presiding Bishop Edmond Browning continued to focus the church's attention on Middle East issues as he condemned the February massacre of 69 Muslims at prayer in Hebron and urged the Israeli government to disarm Jewish settlers in the Occupied Territories. He was equally critical of an April attack on Israelis at a bus stop in Afula. Following a 10-day pilgrimage to the Middle East during Lent and Easter, Browning joined with President-Bishop Samir Kafity of the Diocese of Jerusalem and the Middle East in issuing a statement calling again for "the creation of a sovereign state for a new Palestine while assuring peace and security for Israel." They also condemned the construction of Israeli settlements in the Occupied Territories as "a deep impediment to the peace process."

### **Ecumenical advances made**

Despite a chilling of ecumenical dialogue between the Episcopal Church and the Roman Catholic Church over the issue of women's ordination, some progress was made as the two churches reaffirmed a common understanding of the Eucharist, saying that "the eucharistic sacrifice is not an issue that divides our two churches." A joint pilgrimage from Canterbury to Rome by Episcopal and Roman Catholic bishops further underscored the historic ties the two churches share.

General Convention affirmed the Episcopal Church's membership in the Consultation on Christian Union (COCU), the multi-lateral discussions involving most mainline Protestant denominations. In bilateral talks with the Evangelical Lutheran Church in America (ELCA), steps were taken to bring the two bodies closer to acceptance of a Concordat of Agreement that will provide full communion.

**--James H. Thrall is deputy director of news and information for the Episcopal Church.**

95014

The following is a full listing of the interim bodies of the Episcopal Church for the triennium 1995-1997.

#### **Standing Commission on Constitution and Canons**

##### **Bishops:**

John C. Buchanan

Joe Morris Doss

Robert G. Tharp, Convenor

##### **Clergy:**

Herschel R. Atkinson

William H. Brake

John R. Pitts

##### **Lay:**

Samuel M. Allen

Joyce Phillips Austin, Executive Council Liaison

Joseph L. Delafield

Stephen F. Hutchinson

Sally A. Johnson

John W. Witt

**Standing Commission on Ecumenical Relations**

**Bishops:**

William G. Burrill

C. Christopher Epting, EC Liaison

Edwin Funston Gulick, Jr.

David B. Joslin

Rustin R. Kimsey, Convenor

Harry W. Shipps

**Clergy:**

Leopoldo J. Alard

Rena Karefa-Smart

S. Albert Kennington

Alfred A. Moss, Jr.

Elizabeth Z. Turner

David L. Veal

**Lay:**

Marsha Dutton

Paul Game

Marge Gross

Harriet Kollin

Alda M. Morgan

Dorothy Rose

**Standing Commission on Evangelism**

**Bishops:**

James M. Coleman

Stewart C. Zabriskie, Convenor

**Clergy:**

Michael B. Curry

Julia K. Easley

Ann Brewster Jones

David L. Norgard

**Lay:**

Hobart Banks, EC Liaison

Francisco Navarro

Celia Vasco

Natalie Weir

**Standing Commission on Health**



**Bishops:**

Thomas K. Ray

William E. Smalley, Convenor

**Clergy:**

Randall Chase, Jr., EC Liaison

Carol Cole Flanagan

**Lay:**

Hope Hendricks Bacon

Thomas R. Bates

Nancy B. Cummings

John E. Fryer

Richard Ko

Dr. Ann S. Chinnis, House of Deputies Liaison

**Commission on HIV/AIDS**

**Bishops:**

M. Thomas Shaw III, Convenor

**Clergy:**

Lucy B. Talbot

Jennifer L. Walters

Richard G. Younge

**Lay:**

Warren Buckingham III

Barbara Cambridge

Ben Strohecker

Esther Walter

Jane Wilson

**Standing Commission on Human Affairs**

**Bishops:**

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Edward L. Salmon, Convenor

**Clergy:**

Reynolds S. Cheney II, EC Liaison

Daniel J. Riggall

**Lay:**

Louie Crew

Scott E. Evenbeck

Mary Fong  
Bruce Garner  
Germaine A. Hoston

**Dialogue on Human Sexuality**

Bishops:  
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J. Clark Grew  
Mary Adelia McLeod  
Roger J. White

Clergy:  
Jane N. Garrett  
Rayford B. High, Jr.

Lay:  
Pan Adams  
J.P. Causey, Jr.  
Fred H. Ellis  
Elisabeth H. Noland  
Nancy Rayfield  
Deborah Stokes

**Justice, Peace and the Integrity of Creation**

Bishop Arthur Williams, Convenor and Chair

*Economic Justice*  
Eugene Bowens  
The Rev. Arthur Hadley  
Chris Weiss

*Environment*  
Peter Bergstrom  
Jamie Boyll  
Peggy Welch

*Jubilee*  
The Rev. Michael Kendall  
The Rev. Gale Morris  
The Rev. Janice Robinson

*Anti-Racism*  
Martha Dunn-Strohecker  
The Rev. Earl Neil  
Keith Yamamoto

*Liaisons*

The Rev. Jess Gaither

Timothy Wittlinger, Esq.

**Working Group on Economic Justice**

Marva Smith Battle-Bey

Bishop Mellick G.P. Belshaw

Eugene Bowens

The Rev. Harry J. Bowie

The Rev. Ashton Brooks

The Rev. Norman J. Faramelli

The Rev. Arthur Hadley

Joon Matsumura

Bishop H. Irving Mayson

Rose Robinson

Albert R. Rodriguez

Ernest F. Ruppe

Bishop William E. Sanders

Ann Scheibner

Chris Weiss

**Working Group on Environment**

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Jamie Boyll

Bishop James Jelinek

The Rev. Earl Kooperkamp

Carlos Montalvo

Peggy Welch

**Working Group on Jubilee**

Bishop David Alvarez

Betty Jo Harris

The Ven. Michael Kendall

The Rev. Gale Morris

The Rev. Janice Robinson

Sharon Schlosser

**Working Group on Anti-Racism**

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Martha Dunn-Strohecker

The Rev. Earl Neil

The Rev. Timoteo Quintero

Pat Simpson-Turner

Twilla Two Bulls

Keith Yamamoto

**Liaisons**

The Rev. Jess Gaither



Timothy Wittlinger, Esq.

**Standing Liturgical Commission**

**Bishops:**

Keith L. Ackerman

Frank T. Griswold, Convenor

Orris G. Walker

**Clergy:**

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Bruce W. B. Jennecker

Leonel L. Mitchell

Joseph P. Russell III

**Lay:**

Edna Brown

Pheobe Pettingell

**Standing Commission on the Church in Metropolitan Areas**

**Bishops:**

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Bertram Herlong

R. Stewart Wood Jr., Convenor

**Clergy:**

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James B. Lemler

Patricia L. Merchant

**Lay:**

Max S. Bell

Donald F. Benjamin

Matthew Holden

Gretchen Jong

Peter Ng

Gladys C. Rodman

**Standing Commission on Church Music**

**Bishops:**

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Henry I. Louttit

**Clergy:**

John L. Hooker  
Mark MacDonald  
Catherine P. Nichols  
Sue Reid, EC Liaison

Lay:

Owen Burdick  
Carol Doran  
Marilyn Haskell  
Carl W. Haywood  
Bernardo Murray  
Nancy Newman

**Nominating Committee for Presiding Bishop**

Province I:

The Rev. Ann S. Coburn  
Bishop Barbara Harris  
Canon Jean Mulligan

Province II:

Bishop William Burrill  
The Very Rev. William Petersen  
Diane Pollard

Province III:

Bishop A. Heath Light  
Russell V. Palmore, Jr.  
The Rev. Rosemary Sullivan

Province IV:

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The Rev. Barnum McCarty  
Bishop Calvin O. Schofield

Province V:

The Rev. Virginia A. Brown-Nolan  
Bishop Frank C. Gray  
Katherine Tyler Scott

Province VI:

The Ven. Philip C. Allen  
Bishop Sanford Z.K. Hampton  
Sherry Maule

Province VII:

The Rev. Rayford B. High, Jr.

Cynthia H. Schwab  
Bishop William E. Smalley

Province VIII:  
Bishop Robert L. Ladehoff  
The Rev. Caryl Marsh  
Rebecca Snow

Province IX:  
Bishop Leopold Frade  
The Rev. Julio E. Murray  
Thelma Wilson

Youth members: Elizabeth Brians, Jorge Meza

**Joint Standing Committee on Nominations**

Bishops:  
Frederick H. Borsch, Convenor  
Herbert Thompson  
Huntington Williams

Clergy:  
Richard J. Aguilar  
Joel A. Gibson  
Wayne P. Wright

Lay:  
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Sally M. Bucklee, EC liaison  
Kit T. Caffey  
Deborah Harmon Hines  
Harold B. Nicrosi  
Elsa Wilson

**Standing Commission on Peace with Justice**

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Armando R. Guerra Soria  
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Suzanne Peterson  
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Lay:



Carolyn Carlborg  
Nell Gibson  
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Presiding Bishop Edmond Browning  
John Cannon, Esq.  
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Ellen F. Cooke  
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The Rev. Canon Carlson Gerdau  
Lori Ionntiu  
John D. McCann, Esq.  
The Rev. Canon Donald A. Nickerson, Jr.  
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The Hon. Byron R. Rushing  
Karen Street  
Bishop Frank Vest  
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**Joint Standing Committee on Program, Budget and Finance**

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David C. Bowman  
Edward C. Chalfant  
Russell E. Jacobus  
Bob G. Jones  
Claude Payne  
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Don Wimberly, EC Liaison

Clergy:  
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Peggy Bosmyer-Campbell  
George E. Councell  
Elizabeth R. H. Gillett  
James W. McLeod

William D. Nix, Jr.  
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Susan C. Skinner  
Tim E. Vann

**Lay:**

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Marjorie L. Christie  
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Charles E. Hawtrey  
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Russell V. Palmore  
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**Committee on Sexual Exploitation**

**Bishops:**

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Steve Charleston\*  
F. Clayton Matthews

**Clergy:**

Alcena Boozer\*  
Margo E. Maris  
John P. Streit, Jr.

**Lay:**

Marjorie Burke  
Mary Meader  
J. Patrick Waddell

\* pending acceptance

**Standing Commission on the Church in Small Communities**

**Bishops:**

John H. Smith, Convenor  
John Thornton  
Martin G. Townsend

**Clergy:**

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Carolyn S. Keil

David R. Mihalyi

Lay:

Harry L. Denman, EC Liaison

Roberta P. Fairman

John Jackson

Blanche A. Powless

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#### **Committee on the State of the Church**

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John A. M. Guernsey

Marsue Harris

MacDonald Jean

H. Scott Kirby, Chair

Joel Novey

Henry Parsley

Thomas Van Culin

Sandra Wilson

Lay:

Adela Beltre, Esq.

Betty Connelly

Jane Cosby

Audrey King

Robert Maule

Judy Mayo

Barbara MacDougall

Nancy Moody

Carole Ross

#### **Standing Commission on Stewardship and Development**

Bishops:

James E. Folts

Richard L. Shimpfky, Convenor

Clergy:

Richard H. Cobbs

Carole J. McGowan

Lay:



Donald E. Burke  
Ruth A. De Melo  
Iris E. Harris  
John L. Harrison, EC Liaison  
Lawrence M. Knapp  
Barbara Mann  
Joon Matsumura  
Manuel G. Mesa

**Standing Commission on the Structure of the Church**

**Bishops:**

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Jerry A. Lamb  
Robert M. Moody, Convenor

**Clergy:**

John Kitagawa  
Durstan R. McDonald  
A. Robert Rizner

**Lay:**

Mary Lou Crowley  
Betty D. Gilmore  
Carmine C. Goodhouse  
Richard H. Hagemeyer  
Robert C. Royce  
George T. Shields, EC Liaison

**Committee on the Status of Women**

**Bishops:**

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**Clergy:**

Carol Gallagher  
Jessica Hatch  
Edward Rodman

**Lay:**

Patricia Castillo  
Toni Daniels  
Ginny Doctor  
Linda Grona  
Carole Jan Lee  
Bonita Ann Palmer

Ginger Paul  
Gini Peterson

**Dialogue on the Ordination of Women**

Bishops:  
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Robert D. Rowley, Jr., Chair  
William C. Wantland

Clergy:  
Anne Robbins  
Gay Jennings  
Rebecca Conrad Spanos

Lay:  
James Bradberry  
Sarah McCrory  
Rita Moyer  
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**Standing Commission on World Mission**

Bishops:  
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Neptali Larrea, Convenor  
Vincent W. Warner

Clergy:  
Ian T. Douglas  
Luis Fernando R. Ruiz  
William J. Skilton

Lay:  
Amanda de la Cruz  
Janet Lewis-Andersen  
Jaime Lammie  
Virginia A. Norman, EC liaison  
Anthony J. Price  
Edwina Thomas

George Lockwood, House of Deputies Liaison



# reviews and resources

95015

## **Manual of Business Methods in Church Affairs available**

(ENS) The Office of the Treasurer for the Episcopal Church recently released the *Manual of Business Methods in Church Affairs*, designed for the use of dioceses and congregational elements of the Episcopal Church. In the forward, Treasurer Ellen Cooke explains that "this is a manual of business methods, policy and practice. It includes information about generally accepted accounting principles, and makes recommendations with regard to accounting practices and internal controls. It is *not* an accounting system with sample forms and instructions, as it was in 1979." Cooke emphasized the value of the manual by noting that "sound, practical internal controls are the cornerstone to proper financial management. Management of financial resources is an important element of stewardship." The cost of the manual is \$4.00. The manual may be ordered as part #53-9499, Manual of Business Methods in Church Affairs, from Episcopal Parish Services, P.O. Box 269, William Penn Annex, Philadelphia, PA 19105-0269. All orders must be prepaid.

## **Bread for the World offers Covenant Church Program**

(ENS) Bread for the World (BFW) recently announced the Covenant Church Program as a way to "translate charitable concern into long-term structural solutions for hungry people," according to David Fouse, BFW's religious media associate. BFW's Covenant Church Program "provides resources to support a church's existing hunger programs and engages the congregation in hunger advocacy. Bread for the World nurtures a church's understanding of public policy, how government decisions affect hunger and poverty, and how Christian citizens can influence those decisions on behalf of hungry people." Some of the resources provided through the program are BFW monthly newsletters, Hunger Sunday Kits, and planning assistance from BFW national staff. For more information, write to Bread for the World, 1100 Wayne Avenue, Suite 1000, Silver Spring, MD 20910, telephone (301) 608-2400.



## **Minnesota to serve as handicapped resources clearinghouse**

(ENS) The office on ministry with persons who are handicapped in the Diocese of Minnesota recently became the nexus point for people seeking information or resources about disability issues. The office offers consultative assistance about architectural accessibility as well as a lending library of books, periodicals, multi-media resources, and taped books for persons who are disabled or for those who care about or work with them. Taped copies of the Book of Common Prayer may also be purchased through this office. For more information, call the diocesan office on Ministry with Persons who are Handicapped at telephone (612) 721-1103 and (800) 440-1103, or fax (612) 722-7424.

## **Disabilities ministry seeks caregivers**

(ENS) Hosanna, a ministry that provides assisted living in a home setting for adults with physical disabilities, is looking for two caring, able-bodied people to serve as caregivers. The first Hosanna house, located in Chattanooga, Tennessee, is scheduled to open in mid-1995. Caregivers will live in a new 10-bedroom Hosanna house with one other non-disabled person and eight mentally alert, physically disabled men and women, and will assist the disabled residents with personal care and home routines as needed. Caregivers will assist in transporting disabled residents to and from places of education, work and leisure, which will facilitate their entry into the educational, economic and social mainstream. To apply to be a caregiver or for more information about the Hosanna ministry, call the Rev. David Crippen at (706) 398-2848 or write to Hosanna, P.O. Box 11483, Chattanooga, TN 37401.

## **Executive Council Press Alert:**

The Executive Council of the Episcopal Church will meet in Providence, RI, February 15-17, 1995. For press credentials, contact the Office of News and Information at 815 Second Avenue, New York, NY 10017, (800) 334-7626.

## **Photographs available in this issue of ENS are:**

1. Ellen Cooke resigns as treasurer of the church (95001)
2. John Peterson is installed at ACC (95004)

3. Episcopalians join in world AIDS day ceremony (95005)
4. Russian Orthodox seek help in shaping new social ministries (95009)
5. Madeleine L'Engle talks about her writing and her faith (95011)

**Tentative mailing dates for future ENS releases are February 9 and February 23.**

